A ſhort deſcription

of Antichriſt vnto the Nobilitie of Englande, and to all my brethren and contreymen borne and dwelling therin, with a warnynge to ſee to, that they be not deceaued by the hypocriſie and crafty conueyaunce of the Clergie.

Ioh. 10.
He that is of God, heareth the worde of God.

O h Lorde God/ although ſuche lordes haue dominiō ouer vs/ as knowe the not / yet graunt that we may hope only in the/ ..... and kepe thy name in remembrāce. For beholde the Lorde will go out of his habitation and viſite the wickednes
Eſa.26. of them that dwell vpon the earth. He wil diſcouer the blood that ſhe hath deuoured/ ſhe ſhall neuer hyde them that ſhe hath murthered. Muſter you and gather you/ muſter you and gather you! Take your counſaill together. Yet muſte your counſaill come to nought. Do in hande withal/ yet ſhall it not proſper/ except Emanuel / that is / God be wyth vs.
Eſa.8.

For ther is no prudence / ther is no wyſedome/ther is no counſaill againſt the

LORDE.

THere is nothing more perilouse (right honourable Lordes) ne yet more pernitious and euell to the Christē mans religion, then so to be corrupted, poysoned, and blinded in his vnderstanding and iudgement, that he estemeth & iudgeth euel in the stede of good, errour in the stede of veritie, cloked superstition in the stede of Christes true religion, painted hypocrisie in the stede of godly vertue, manifest and open ydolatry in the stede of true worshipping of God, mens dreames and traditions in the stede of Gods most holy lawes & ordinaunces, a cōmen custome (long tyme vsed of our forfathers) in stede of a sure grounde and firme foundation of our christen faith, And finally to accepte and take Antichrist, the Man of synne, and childe of perditiō (as Paul nameth him) in the stede of God and of Christ. Who neuertheless is moste contrary to God, and moste hatefull enemye to Christe, in all his doctrines, workes and conditiōs. Such erronious, blinde, and corrupte iudgementes, God (by his Prophete Esay) pronounces accursed sayeng: Wo be to you that saye good is euil, and euill is good: light is darkenesse, and darkenesse is light, &c. Also the Apostle S. Paul fol. 2.

Esa. 5.

fearing like errour and corruptiō in iudgement, to come to the Corinthes, thorough the wicked doctrine of subtile and
2. Cor. 11. false preachers, exorteth the Corinthes to beware of deceauers, sayeng: I feare that it come to passe, that as the serpente deceaued Eua thorough his subtilitie, euen so your wittes shoulde be corrupted frō the singlenesse that you had towarde Christ. For false Apostles (sayeth he) are deceatfull workers, and fashion them selues lyke vnto the Apostles of Christ. And no merueil for Sathan him selfe is chaūged into the fashiō of an Angel of light: Therfore it is no great thing, though his ministres fashion them selues lyke as they were the ministers of righteousnes. Whose ende shalbe accordinge to their workes.

Euen so (right honorable lordes) I can not but feare lest your vnderstandinges and iudgementes, be now corrupted drawen and caryed awaye from the simplicitie and purenes of sincere vnderstandinge and godly iudgemente which late you had of Christe, thorow the crafty persuasions, deceatefull and false illusions of Antichrist, that hath transfigured hym selfe in to the fashion of an Angell of lighte. For I am not ignorante that

now

now the monstrouse beaste Antichriste, Sathās vicar general in earth and all his adulterous generation of vipers, that be his false Apostels, most subtile and crafty deceauours, and the most malitious enemies of God and Christe, cease not daye nor night with false lyes, colored with cloked hypocrisie, and deceatfull and flatteringe persuasions, to deceaue the Quenes magestie and all you, my lordes, of hyr most honorable counsaill, wherby they might draw hyr highnes & all you, from the godly and most pure knowleage, which you had in litle tyme past, receaued of Christe, in to their fylthy puddels and vayne inuētions, that they of their owne braynes (without any authoritie of holy scriptures, haue inuented, to reuiue and to stablish the vsurped power and bloody kyngedome of Antichrist in this realme. By whose false doctrines, all the people of this realme shall be drawen from God, and from our sauiour Christe to trust in most vayne and deceatefull vanitie.

But if, your lordships wolde both waye and ponder, that not only God by his holy prophetes, and Apostles, but also Christ hymself admonisheth and warneth you and all men, to beware of false

preachers and of craftye and subtile deceauers: your Lordships wold be moch more circumspecte and well ware, because that not only the Prophetes and Apostles, but also Christ him self, (to whō you ought to gyue credence) hath warned you to beware of soch deceauers.

And namely because this deceate ys not a manifeste and playne deceate easely to be perceaued, and knowen of al men, but so craftly coloured and subtylie painted with dessebled persuasions, and of soch as shall come euen in the name of Christe, and of his holy church. And therfore they shal deceaue many, sayeth Christe.

1. Tim. 4. Sainte Paul also sayeth: In the later tymes some shall departe from the faith, geuinge eare to the spirites of erroure

1. Cor. 11. and doctrines of deuylles. And the same sayeth that heresies must neades be, that the proued and godly maye be knowen.

2. Pet. 2 Sainte Peter also sayeth: that there were wicked Prophetes, as there shalbe false masters amonge you that shall bringe in sectes of perdition, that shal denie the Lorde that hath boughte them. Also S.

1. Ioh. 4 Johan sayeth. Antichriste is come, and that ther be many Antichristes. Consideringe that the Prophetes of God, Christe, and his Apostles, haue this certenly

and

and diligently admoniſſhed and warned you and all men, of ſalſe preachers and of lienge maſters that departe from the fayth/and bringe in ſectes of perdicion/ and of ſoch that will come in the name of Chriſte/ lyke as they did preach his true doctrine/which neuertheles preach their awne dreames and the doctrines of deuils,denyeng the lorde that bought them / and in all thinges folowe the ſpirites of errour. It behoueth your Lordſhips, and it is the parte and moſt bounden dutie of euery Chriſten man,diligently to ſearch out theſe falſe Prophetes,lyenge maſters,and to laboure ſtudiouſly,to knowe which be the doctrines of deuils,and ſpirites of errour, accordinge to the admonition and warninge of the Prophetes, of Chriſte/ and of the Apoſtles geuen to them, that they maye circumſpectly eſchew and auoyde them that they be not deceaued by them and their doctrines.

Fol. 4.

Math.24

1.Tim.4.

And becauſe in the reigne of Edwarde the ſixte of famoſe memory,by the cōſent of his honorable counſel, ther was a doctrine preached and religion receaued in this realme of Englande, which now is reiected and baniſſhed as a doctrine of the deuyll, and as hereſye, and

false religion: And a nother doctrine and religion receaued, to the former religion and doctrine, directe and manifest contrary: some mē therfore wil doubte, whether the first doctrine and religiō be godly, or the later doctrine and religion receaued be the truer and better to be followed. I will commende vnto youre godly remembraunces (right honorable lordes) not such doctrines as any new writers call, of their awne heedes, false doctrines, and doctrines of deuyls, or the doctrines of lyenge masters. But the same doctrines that Christ and his Apostles expresly call false doctrines, and the doctrines of Deuyls. So that your lordships nor any other shall haue any iust cause to be ignorante what be the doctrines of deuyls, and who be wycked preachers, and lyenge masters, the wicked secte of Antichrist, & who also is the heed Antichrist. Although doubtles right honorable lordes) I well perceaue the multitude of the worldly people so plaged of God with blindnes and hardnes of hearte, that all though they with all dyligence studie and obedience, dayly do serue Antichriste, the greatest aduersary of God and of Christe: yet do they not knowe nor vnderstande hym to be Antichriste

The people serue Antichrist and yet do not knowe hym.

christ, nor do perceaue his crafty illusiõs, his hypocrisie, and disguysed fashons. So that except a man consider & beholde hym assuredlye by the light of Gods worde, he shal neuer vnderstande, espie, nor perceaue hym, although he had a subtyle and pregnant witte, as clere and wel seyng eyes, and as craftye a brayne as euer had man. He cõmeth in so disguysed vnder the colour of holynes: Yea and that in the name of Christ, & vnder the pretence to condemne al false and erronious doctrines and heresies. Which thing all Christen princes, and all other good men, wilbe most diligent and glad to do. But herin he most subtilie and shamefully begileth al men. For he and his adulterouse generation will chalenge to him and to them autoritie & power only geuen to determe, discerne, and to iudge what is heresie, errour, & what is false doctrine. And by that meanes, be the doctrine neuer so true and godly (yf it soũde any thinge against his vsurped power, his pryde, his profite, his vngodlye decrees and lawes made in generall Counseils, and other his false and wicked determinations, and iudgementes) he will condemne it for heresie.

Antichrist in the name of heresie, condẽneth the trueth

And he that preacheth it, hym will he

accurse, callyng him the enemie of God, and of al the holy church, a seditious person, not worthye to dwell in any comen wealth. But yf Emperours, Kynges & other ciuill gouernours & rulers, wolde examin his doctrines, and trye them by the light of Gods heauenly worde, and proue all his other procedinges, how they agree with the same. They should then sone perceaue, vnderstãde, & knowe, that he himselfe (although he calleth himselfe the head of the church and Christes vicar vpon earth, the successour of the Apostles) yet should they fynde and proue hym, to be the head Antichrist, the Archheretique, the man of Synne, and childe of perdition: And al his sectes, to be the sectes of perdition, that departe from the fayth, that also attende to the spirites of errour, denyeng the Lorde that bought them.

But for as moch (right honorable lordes) as no man can wel put any diuersitie betwixt two extreme cõtraries, except he perfitly vnderstande and knowe bothe the contraries, I will first describe and set forth vnto your good lordships, Christ (who is contrarye to that wicked Antichrist) accordiug as the holy scriptures, which (as Christ sayeth) beare true wit-

Ioh. 5.

nesse

nesse of hym. And then I will also paynt in his lyuely colours, that Arch heretike Antichriste, that extreame contrarye to Christe. But no nother wyse, then Christ and his Apostles in the holy scriptures haue reueled and euidētly expressed and declared hym. So that the one contrarye compared and set nere to the other contrarie, shall expresse, declare and set forth the other, more euidently, playnlye, and more aparauntly. Fol. 6.

First, Christe is as muche to saye, as annoynted, (as Jesus Christe was of God the father) not with oyle & creame coniured of our Bishoppes, but with the holy Ghoste, who in the holy scriptures, is called the oyle of gladnes: by whome God enlighteneth, enstructeth and teacheth his holy Churche, of the which he hath appointed and authorised, Christe to be the Supreme head, Kinge, Hygh bisshop, and euerlasting Priest. Who beyng equall with God his father, dyd vouchsafe of his mere mercy & good wil, to descende from heauen, & toke on hym our vile nature: not forsaking his diuine nature, but ioyning them together, (both natures remayning not diminished, hurt or altered) & became a perfite man, in all Christ. Psal. 44 and. 88. Phil. 2.

natural

natural miſeries like vnto vs excepte on-
Ro.5.8 ly ſynne. And euen then when we were
Col.2. his enemies he reuyued vs, and offered
hymſelf to God his father vpon the croſ-
ſe, as a ſacrifice to be ſlayne for the redēp
Heb.10 tion of oure ſinnes. By which this his
only one ſacrifice ones performed for vs,
(not for a litle ſeaſon, but for euer) he hath
made holy and perfite them that be and
ſhalbe made holy and perfite. And by
Eph.2. this meanes he hath reconcyled vs to
God his father, pacifienge his fathers
wrath, that then was againſt vs, thoro-
ugh his bloodſhedinge, and paynfull
death. And he that was without ſynne,
2.Cor.5. became a ful, iuſt, and perfite ſatiſfaction
Eph.2. for oure ſynnes. And hath taken awaye
Col.2. the curſe and condemnation of the lawe,
delyueringe vs from the cruell curſe and
iudgemente therof. And after thorow
his awne power, he ouercame death, and
aſcended to heauen, where he continueth
oure aduocate, mediatoure, and only ſa-
Ioan.10. uioure from oure ſynnes. Oure onely
waye and doore by the which we muſt
enter into eternall ioyes. To whom on-
ly, we be boūde to geue the honoure and
thankes for our redemption from ſynne,
Ezech.43 hell, and death euerlaſtinge: And therfo-
Luk.2. re to obeye and ſerue hym all the dayes
of

of oure life in holines and righteousnes, Fol. 7.
accordinge to oure callinge. Herin haue I described and declared to your honorable lordships oure redemer and only sauioure Jesu Christe, and his only office and benefites most mercifully exhibeted and done to vs. By the which description, your Lordships maye/ with moch more facilitie & ease, haue certayne & sure vnderstanding & knowlege of Antichrist, the other extreme contrary to Christe.

This Antichriste must not be vnderstanded and taken (righte honorable Lordes) for one naturall man, that by nature is as all other be, a miserable synner, or that he shuld be a certen wicked persone, that shuld be begotten betwixt a Freere and a Nonne, or betwixt a Monk and a Nonne, according to olde wiues fables and winter tales. But this name Antichriste, is the name of a misterie and office perteininge to a misticall bodie, whereof the principall minister is called the chief Antichriste, as all the other membres of the same faction, misterie and office, be also Antichristes. All which receaue power, autoritie, and office, from their heed Antichriste, that in al his doctrines, maners, and lyuinge, is mere contrary to Christ. For euen as that congre-

what is Antichrist.

gation

gation is the misticall body of Cheiste, wherof he is the supreme heed, that hath receaued the true and sincere preachinge of the law and of the gospel, and lyue accordinge to the preachinge of the same, and also haue the sacramentes duely administred vnto them, accordinge to Christes institution of the same: Euen so is that malignaunt church and congregation the misticall bodie of Antichriste, that hath not amongest them the true and sincere preaching of the Law and of the Gospel, ne yet the sacramentes dulie administred vnto them, accordinge to Christes institution of them, ne yet accordinge to the practise of the Apostles, nor of the primatiue church, nor the same can be content to lyue according to the rule and doctrine of Gods heauenly worde: nor suffer any other to lyue accordinge to the same: but will compell thē with tormentes to receaue a new religion, that must consiste other in vayne thinges which be of no commoditie or profit to any man ether spirituall or temporal: or els it is manifest wicked and repugnaūt to Gods holy worde. And first touchinge their vaine thinges, and deed ceremonies of their religion, that be of no commoditie or profite to any man except

The description of Antichriste.

excepte onlye to the ſluttiſhe ſecte of per= Fol. 8.
dition. I note all their popiſhe tradi=
tions of confirmacion of yonge childzen
with oyntinge of oyle and creame, and
with a ragge knitte aboute the necke of
the yonge babe, the chriſteninge of bel=
les, the halowinge of oyle and creame, ꝑ
halowinge of churches of churchyardes,
of chalices, of veſtimẽtes, of aultares, of
aultare clothes, of ſalte, of bzead, of fiere,
of aſſhes, of water, of candles, of palme
ſtickes, Judas bels with candels blowẽ
out at the ende of euery Pſalme and leſ=
ſon, crepinge to the croſſe with egges
and apples, diſpelinge with a white rod
de, waſſhinge of aultares. Of all which
thinges the holy ſcriptures commaunde
not one to be done, although in this chur
che of Antichriſt they be ſtraytly cõmaũ=
ded to be vſed. And yet I know no wiſe
man ꝑ wil oz can pzayſe the comoditie oz
pzofite that cometh therof to any man,
but only to the prieſt ꝑ hath ꝑ cãdles eg=
ges, ꝛc. ꝑ be offred vnto hym. And altho=
ugh ther riſeth not any cõmoditie oz pzo=
fite other ſpiritual oz tẽpozal to any man:
yet as I haue ſaid, they be ſtraytly cõmaũ
ded to be obſerued/ cõtrary to Gods cõ= Deut. 12.
maũdemẽt ꝑ ſayeth: That which I com=
maũde you, ꝑ only take hede ye do to the
Lozde,

Lorde, Putth on nought therto.

Not withstandinge which commaundemente/because Antichriste wold partly set forth his awne nature and propertie, that is, to be contrary and disobedient to God and Christ, he hath erected these new holy thinges, neuer of God commaunded. And therfore as they be not of God, so be they of no commoditie or profite to any of the people of God.

why Antichrist commaũdeth vanities.

But yet ther is some consideration wherfore Antichriste hath commaunded these vayne thinges to be done. One is, that he wold haue his filthy generation to be had in estimation of the worldly babes, because that they haue receaued soch holines from his holy fatherhood, that they maye sanctifie and make holy, that God hath halowed allready, lyke as the thinges of Gods creation were not sufficientlye halowed thorowe his eternall worde wherby he created them. Exalteth not he himself aboue God, honorable lordes, that taketh vpõ hym to adde holynes to that which God hath sufficiently halowed? Be not these his halowinges of Gods creatures a necessary point perteininge to the vocation of a spirituall pastoure/that hath cure and charge of soules? Or be they not necessary thinges

thinges to be done of a Christen man/ towchinge his vocation and dutie to be done towardes God and towardes his neighbour. And although they be worthy rather to be laghed at and mocked/yet by these his vanities he occupieth the tyme that shuld be spente in the instruction & teachinge the people in the lawe and the Gospell.

Moreouer by these, as also by many other their doinges/they declare their diligente cure and studye that they haue to obeye Gods commaundement geuen to them to instructe and to teach the people Gods worde, that leaue the gospell vnpreached and occupie the heartes and mindes of the people with soch trifles and vanities. But because these rayne thinges do not sufficiently reuele this wicked Antichriste and his secte. That he may be knowen of all men, I will commende to youre memories (honorable lordes) some of his false doctrines: Not soch as I of myne awne brayne, call false doctrines and the doctrines of deuels, and of soch as departe from the fayth, and be lyeng masters, and geue eare to the spirites of erroure: But soch doctrines as Christe and his Apostles note to be the doctrines of deuels, and of soch as by

the same doctrines shal deceaue many, and shall cause many to folow the spir= tes of erroure. So that euery man that heareth soch doctrines preached, maye boldlye saye, that the preachers therof be false preachers and sectes of perdition, that they be the adulterouse generation of Antichrist, that these many yeres haue deceaued and bewitched the worlde.

And although Christ and his Apost= les haue manifestlie declared, and cui= dently set forth to the worlde the sayd doc= trines to be the doctrines of deuels, and of them that departe from the faith, and the very selfe same doctrines wherby An tichriste and his filthy secte shulde dece= aue many Yet soch hath ben the blind= nes of the worlde, that they can not vn= derstande nor perceaue those doctrines, to be the same wicked doctrines, wher of, Christ and his Apostles admonished thē al men to beware: not only because he coloureth his doctrines with false payn= ted gloses, but also because the worlde lo= ueth darkenes moare thē the lighte, And also to verifie Christes wordes of prophe sie to be truly fulfilled in them sayeng: I am come in my fathers name, and you re ceaue me not. But yf a nother shal come in his awne name, him wil you receaue.

Ioan. 3.

Ioan. 5.

Now

Now touchinge the false doctrines of Antichriste Sainte Paul sayeth: The spirite manifestly sheweth that in the last tymes, certen men shal departe or go awaye from the faith, attending or geuing eare to the spirites of erroure and doctrines of deuels, prohibitinge to mary, and commaunding to absteyne from meates, that God hath created to be receaued of them that beleue and know the trueth, with thankes geuinge. By this doctrine of sainte Paul manifestlye appereth (honorable Lordes) that the forbiddinge of mariage is the doctrine of deuels. For God in paradise first ordeyned mariage, sayenge: It is not good for man to be by hymselfe alone. Let vs make to him a helper to beare hym company, & so forth as it appereth in the texte. Consideringe that God sayd: It is not good for man to be alone, doutles it is not good generally, for mā to be alone without his helpe. And the Prophete Esay curseth all them that speake againste their maker. Nomā therfore durst be so bold to forbidde mariage to any people excepte only Antichrist and his sluttish and shameles secte, which euer be againste God and Christ. Also because it was not good for man to be alone without his wife in the state of

1. Tim. 4

Gen. 2.

Esa. 45

innocẽcie: It is not now good but moch worse to be without a wife, whẽ man is fallẽ by synne, beyng ꝑ fleshe more frayle & prone to synne. And therfore that man that hath not the espetiall gifte of chastitie and will lyue alone, & not take a wyfe. The same not onlye contemneth Godes mercyfull ordinaunce made for man in the state of innocencie, but also despiseth Gods louinge benefite and remedy prouyded for the infirmitie of man, wherby he might auoyde fornication, & other wicked lustes forbiddẽ by God: accordinge to Sainte Pauls doctrine sayenge: To auoyde fornication, let euery
1. Cor. 7. man (exceptinge not prieſtes) haue his wife, and euery woman (exceptinge not vowasses) haue hir husbande. And because mariage is Gods ordinaũce and mercifull remedye prouided for all men, that haue not the gift of chastitie: It is therfore good for euery mã, that haue not receaued the gifte of chastitie to haue a wife, namely becauſe it is Gods mercyfull prouision and ordinaunce prouided for the helpe of man, and commaũded in the holy scriptures by Gods holy spirite, where no euil thinge can be cõmaũded.

And also the same state of matrimonie

nie in Christes religion is prayſed of the Apoſtle, ſayeng: Maryage is honorable, & the bed not defiled. Christ also approuinge the ſame eſtate in that he was borne of a virgin in mariage, and not of a virgin out of mariage. And alſo Christe hym ſelfe in his godly preſence honored matrimonie with a great miracle done in Cana, where he turned water in to wyne. Abraham the father of all beleuers, and other the patriarkes and Prophetes had lawful wiues that were not diſproued of God, nor was no impediment vnto them, but that they had the ſpirite of propheſie & ꝑ fauoure of God. Wherfore then ſhuld oure vnlerned prieſtes refuſe to marye wiues ſpecially becauſe all men perceaue by their lyuinge, that they haue not the gifte of chaſtitie? But for ſo much as Paul ſayeth, honorable lordes, that all thinge (namely of Gods creation and ordinaunce) is pure and good to them whoſe conſciences be pure and good. All mē that knowe any thinge in the holy ſcriptures knowe and certenly beleue, that yf oure Antichriſtian prieſtes were pure & cleane towardes God, his ordinaunce of matrimonie wold not be forſaken of them. But for as moch as by the reſidew of their condicions and

Fol. 11.
Heb. 13.
Luc. 1.
Ioan. 2.
Tit. 3

qualities, many thinke them to be soch
2.Pet.2. as Peter writeth of, that haue eyes full of adulterie and of the insatiable luste and offence, & so defiled with filthy lustes. To our English priestes, godly matrimonie is nother pure nor cleane, and therfore are they vnworthy of chast matrimonie, because their consciēces be nether pure nor cleane. And then be they so cast of frō God that they can not iudge chast matrimonie good for thē, although they can not denye, matrimonie to be Gods ordinaunce, which can not be euill to a good man. And also they know that as good men, as any that the holy scriptures prayse, were maried, & had both wiues and childerne.

An obiection. But to this they saye, that matrimonie is godly so that it be by soch as maye lausully mary. But because they haue made vowes to lyue sole and vnmaried, they saye, they maye not take any wiues of their owne. But I desyre them to
Esa.1. shewe me whether God requireth of thē any soch vowes to be made by thē? And
Answer. also I require of them to shew me without any dissimulatiō, whether they wold haue made any such vowe, yf it were not for to be apte to haue a benefice? And because ẏ Pope, which maketh lawes to fil

hel

hell/ by his most wicked decrees hath ordened that euery Priest that shuld be apte to receaue ecclesiasticall promotion shuld be with in soch orders, that it shuld not be lawfull for hym to marie a wife, therfore make the priestes their vowes. Fol. 12.

Nota.

But for a conclusion (righte honorable lordes) ther is no prohibition nor forbiddinge of mariage made to any persones but only to priestes and voweſſes. Houteleſſe therfore that prohibition of mariage made to them, ys the selfe same doctrine of deuels that Paul speaketh of. And their vowes be wicked, because the vowes that they make be proude vowes, that they can not rẽder to God, and soch as they oughte rather to aske of God, yf he wold geue them. And therfore folish vowes be they, that displease God, as ỹ holy goste sayeth. And if, your Lordships, wold wel consider, waye, and põder how moch adulterie, fornication, deflowringe of virgins, murder of infantes, and of maryed men, whoredome and the fylthie synne of buggery haue be cõmitted thorow these folish & vngodly vowes of sole lyuinge, & prohibitiõ of marrimonie made to priestes & voweſſes, I thinke, ỹ nether your lordships, nor any christẽ mã cã otherwise, other iudge or saye, but ỹ this

Ecc. 5.

forbiddinge of mariage, is the self same doctrine of deuels wherof Paul speaketh As the same doctrine wherby the Deuel hath greatlye, and will mayntayne and fill his kingedome. Beware therfore, my good Lordes, of one of Antichristes wicked doctrines. And note well whether ye haue any in youre Englishe clergye that teache that doctrine, and stobernly defende the same And knowe ye them to be Antichristes disciples. And although all the heauens crye out vpon them, and al the earth wondereth at their abhominable whoredome, adulterye and fornicatiō, yet be oure priestes permitted and suffred: nay rather cōpelled, to make soch wicked and folishe vowes, therwith to mocke the people, that they shuld not mistrust thē wt their wiues, doughters, nor womē seruantes, because, they saye, they will haue no norber wyfe but our Lady.

But Englande can not be ignoraunt of the multitude of their whores and
1. Cor. 5. bastardes. How this agreeth wt Pauls doctrine, that cōmaundeth vs not to eate with soche, iudge you, my Lordes, that shuld se it reformed. And for your owne honoures prouyde that adulterie maye be punished with the same punishement that God ordened adulterye to be puni-

shed

shed. Do you doute whether God did erre in iudgement? Yf you do not thinke iniquitie in God, Wherfore do ye not follow hym in iudgement, that can not erre nor commaũde any vnrighteousnes. Fol. 13.

Sainte Paul (right honorable lordes) setteth forth a nother doctrine of deuels, the abstinence from meates in certen tymes and dayes, and for conscience sake: supposinge the meate to be prophane, and vngodly, and againste Gods wil and pleasure to be eaten. Soch abstinence from meates Paul calleth the doctrine of deuels, because it is mere contrary to Christes wordes, and the holy scriptures. For meate, sayeth Paul, commendeth vs not to God, nether yf we eate be we the better, nether yf we eate not be we the worse. For that which entreth in to the mouth defileth not the man: but that which procedeth out of the hearte, sayeth Christe. Also Sainte Paul exhorteth all men that they regarde not soch ordinaunces made by men, lyke as the ordinaunces made by God, sayenge: Let no man trouble youre conscience aboute meate and drinke. Wherfore, if you be deed with Christe (sayeth he) from the ordinaunces of the world, whie as though ye yet lyued in the world, are ye leed with

1. Cor. 8.

Math. 15.

Collo. 2.

mans traditions: Touche not, taſt not, handle not. All which periſhe thorow the verye abuſe, after the commaundement & doctrines of men. Which thinges outwardlye haue a ſimilitude of wyſedome by ſuperſtitiō, & humblenes, & by hurting of the body, & in that they do the fleſhe no worſhip to ꝑ nede therof. S. Peter alſo thought it not meete for hym to eate certen meates that were forbidden in Moſes law to be eaten, as thinges that were
Act. 10. vncleane. To whome in a viſion was anſwer geuen, that he ſhould not ſaye that thinge to be comen and vncleane that God had purified, thorow his eternall
Hebr. 13 worde. It is therfore good, ſayeth Paul, to ſtabliſh oure heartes in grace and not in meates which profited not them that walked therin.

Doubles, honorable lordes, Sainte
1. Cor. 10. Paul wold not haue commaunded generally ꝑ we ſhuld eate of all kinde of meates ꝑ come to be ſolde in ꝑ ſhambles, aſkinge no thinge what they be, for conſcience ſake, yf it had not ben lawfull by Gods lawes to eate of all kindes of meates, and that in all tymes and dayes ſo ꝑ they be eaten temperatly, for the neceſſitie of the bodie, and not for wanton luſt to pleaſe the fleſh, and alſo eate with out offence

offence of the weake brethrē, & eatē with thākes geuyng for the same to God that feadeth al thinges But who (right honorable lordes) hath forbodē these flesh meates, and whit meates to be eaten in Lent & other prescript tymes? Euen he ꝑ hath vsurped power to make offences & synne of ꝑ which God nor his Apostles, taught to be synne or offence. Of whōe S. Paul warneth you to beware, & to marke them, & decline frō them. For soch sayeth Paul, serue not our Lorde but their belies. And by pleasaūt wordes & blessinges they seduce & begyle the hearres of innocentes. Rom. 13.

But wherfore hath our holy father made restraint of meates to be eaten in certayne tymes for conscience sake, so manifest contrary to ꝑ doctrine of them that he bosteth to be his predecessours? Verely that he might set forth his vsurped power. And also that (as S. Peter sayeth) he might make marchaundise ouer vs in couetousnes. For money he will geue licence to eate what you wil, & to do what you will. And therfore all his lawes made of restrainte, & forbiddyng of those thinges that God left free, are but a playne arte and craftye deuyse made to begyle the people of their money. This, moste honorable Lordes, I haue sette 2. Pet. 2.

forth

south two of Antichristes false doctrines not after myne awne fātesie, but as Paul nameth them the doctrine of deuels, that you might not be any surder deceaued by the preachers of them. And also that you maye assuredly, certifie youre consciēces, that al they that preache and defende the same doctrines, ben vnsaynedly Antichristes disciples, which be spirites of erroure, that haue departed from the faith: or els the Apostles doctrine is erronious and false: But that cā not be true. Also oure master Christe, admonisheth vs to beware lest any man deceaue vs. For many shall come, sayeth Christe, in my name sayenge: I am Christe, & shall deceaue many. Who is he that cometh in Christes name sayeng, I am Christe? None doutles, but he þ vsurpeth to hym Christes office, power, & holynes, which no man doeth but the Romish Antichrist and his sluttish secte. Euen they that vsurpe absolute power geuen to them to remitte and to forgeue synnes to the people, whiche is the onlye power, grace and office of Christe, and not of any man. Wherfore that man that vsurpeth vpon hym that office of Christe, is the very same that sayeth: I am Christe, that is, so anoynted and authorised of God, that

Mat. 24

who be they that saye they be Christ.

Against thē that vsurpe Christes power and place.

that I haue absolute power geuen me from God, to forgeue synnes, as Christe hath. For euē in soch maner of speaking all his filthy secte, sittinge in their whorish confessions, boost them selfes that they sit in Gods stydde and rowme to forgeue the synnes of soch as confesse their sinnes to them, sayenge in their false absolutions in a tonge that the confessed vnderstandeth not. By the authoritie of Peter and Paul, and by the authoritie to me committed I forgeue the thy synnes to me confessed? But nether Peter, ne yet Paul, did forgeue synnes by their awne authoritie, grace or power, but only by the preaching of the gospel. As Peter sayeth: ther is no nother name vnder heauen geuen vnto men, nether is ther any other by whom we must be saued, but the name of Jesu Christe. For to hym all the prophetes beare witnes (sayeth Peter) remission of synne to be had thorowe his name. Also, sayeth Paul, be it knowen vnto you men and bretherne, that thorow this mā (meaning Christe) remission of synnes is preached, and that by hym all that beleue are iustified from all thinges from the which ye could not be iustified by the law of Moses. For he is the lambe of God that taketh

Fol. 15.

Act. 4.

Act. 10.

Act. 13.

keth awaye the synnes of the people/sayeth Joan baptiste. And euē so sayeth the Angell to our lady, that he shall saue his people from their synnes. Wherfore nether by the authoritie of Peter / nor of Paul, ne yet by any absolute autoritie to them committed, excepte by the autoritie of preachinge of the gospel to the people, that trulie repente, beleuinge constantly to haue remission of their synnes by the deeth and bloodshedinge of Jesu Christ, hath other bisshop or priest any autoritie to forgeue synne.

Iob. 1.

Math. 1.

Lamente therfore (my Lordes) the miserable state of this realme, consideringe that there can be no remission of synnes geuen, but onlye thorow the preaching of the gospell, which none of oure priestes thorow all the realme do practise in their whorish confessions, nor yet know they what is a gospel, moch lesse cā they preach the gospell. Halas, by what meanes do these beastes of the bely geue remission of synnes to the people, when they speake not one worde of Christe that the confessed doeth vnderstande or perceaue. But in their absolutions they geue penaunce to the confessed, fastinge certen dayes, lyplabour in sayenge of thinges they vnderstande not, masses

to be

to be sayed, and almes to be geuen for the satisfaction of their sinnes. Thus burye they Christes passion, and deeth, and bloodshedinge, which only be oure satisfaction for oure synnes. And no nother can be. And although God, by his prophete Esai, commaundeth all pastours that haue the spirituall charge of soules, to shew vnto his people their synnes, sayenge: Crie and cease not. Lyft vp thy voyce as a trumpet, & shew my people their synnes. Notwithstandinge this commaundemente of God geuen to all them that haue spirituall charge of soules, Antichriste myndinge to shew to the world, that he thinketh him selfe wiser thē God, and that he can make more godly and holsome prouision for soule healeth then God, hath made a law that all people of euery kinde once in the yere at ỹ leest, shal confesse and shew their synnes to their awne Pastour or curate. God commaundeth that the pastoure shall shew to the people theyr synnes. But Antichriste commaundeth cleane contrary, that the people shall shew their synnes to their curates. By these meanes, the people for the most parte beleue that they haue remission of their synnes, because they haue nombred their synnes

Esai. 43.

Esai. 58.

in

in to the eares of their confessoure. Or els for what cause shulde we confesse thē to our curates? For euery man knoweth what is synne, & that he shalbe damned yf he forsake not his synne, yf the priestes execute the commaundemente of God geuē by Esai. But the simple people thinke verely that when the curate pronounceth a certen sownde and voyce of wordes ouer their heedes which they thinke is an absolutiō frō their sinnes, although they vnderstande not one worde what he sayeth, yet beleue they that the wordes that he speaketh hauinge his hande vpon their heedes haue vertue and power, to forgeue to them their synnes: euen because the priest sitting in Gods stede (as they thinke, and as the priestes boaste them selfes to do) pronounceth and speaketh them. Wherin all be deceaued lamentablye.

Esai 58.

Assured meanes wherby euery man maye haue remissiō of sinnes.

But doutles, he that earnestly repenteth his sinfull life, fully mynded neuer after to returne to ꝑ same, & thē trusteth cōstantly to Gods promise made of remissiō of sinnes to hym, for the passion & deeth of oure sauioure Christe, the same hath remissiō of his synnes although he neuer nombre them in to the eare of any preist. And then yf he fealinge and perceauing

ceavinge true repentaunce and faith in his hearte, will reſorte to any prieſte to receaue abſolution and remiſſion of his ſynnes, wherof he is aſſured by Gods promiſe, ỹ ſame declareth hymſelf to miſtruſt Gods promiſe made to hym of remiſſion of his ſynnes, and then is he an infidele, that by no meanes can haue remiſſion of his ſynnes. And if he be not fully mynded to forſake his former euill lyfe, and neuer to retorne to the ſame againe, then can he not haue any truſt to haue remiſſion of his ſynnes, becauſe that is promiſed to them only that for euer forſake their ſynnes. And therfore, if he mindeth not to forſake his ſynnes, he goeth in vayne to his curate to haue remiſſiō of his ſynnes. And if he repenteth his ſynnes and beleueth, as I haue ſaid, then doeth he euyll to ſatch remiſſion of his ſynnes, wherof he is aſſured already by Gods promiſe to be forgeuen. And therfore his goinge to his curate to be confeſſed is veraye vayne and a poynte of infidelitie. Fol. 17.

Oh that the curates of Englāde, wold obeye and obſerue Gods commaundemente, geuen to them by the mouth of his prophete Eſaie. But that will they neuer obeye. But their maſter Antichriſtes cōmaundementes wyll they deligently o-

beye, although they bringe no commoditie spirituall or temporall to any man, sauinge to their fylthie paunches. Euery man maye well perceaue, wherfore they be so gready to holde and to mayntcyne this whorish confession, and authoritie to heare testamentary causes &c. Ouer & besydes that they prouide for them selfes in their confessions, where they maye be sped of a whore or two, all the yere after. Yet by these their cõfessiõs, the chiefe Antichrist keperh his sluttish secte of perdition in estimation with the comen people, in whose cõsciẽces they sitte as God, and execute Antichristes office, that is to fill hell with soules. And so in their confessions be euer ready to worke sedition and treason against both Emperoure, kinge, and al other gouernours, of that Empire, realme, and dominion, that ether cõtendeth or striueth with their holy father Antichriste, or speaketh against his vsurped power, his false and craftie deceates wicked doctrines, wherby he seduceth & begyleth all men for the most parte: leading them with a false confidence and fayth, to haue remission of their synnes, because they declare them to his filthy generatiõ of serpentes. And by these meanes innumerable soules be led captiue

The cause why the clergie so earnestlie maynteyne auricular confession.

to hell. And moch sedition and treason is wroughte, wherby moch bloodshedinge and murther is broughte to passe to the vtter subuersion and destruction of many Realmes. As the last sedicion stirred vp in ỹ North, in Somersetshire, & Deuonshire, and in other partes of this Realme, be most miserable monimẽtes and witnesses. And this is not their only comen practise practised with vs in Englãde: but also the like practise, was practised with the Princes of Germany, that will neuer suffer their treasõs to be out of mãs memory.

Wherfore this whorish confession, wherof procedeth so moch euyll and mischefe to all realmes, which also bringeth no profite with it, but seduceth and beguyleth many, ought to be banished and abolished, although they saye, that they cãnot well gyue medicine, or plaister, that shalbe holesome or profitable, excepte they also know the particuler disease and grief Which answere oure holy father hymself desproueth. For he geueth cleane remission, a pena et a culpa, that is from peyne and synne, to thẽ that neuer shewed their offences to hym, and healeth all sickenesses, and sores, with this one plaister, that is, all that be truly sory and penitente for

their synnes, and be confessed to a priest haue cleane remission. As for faith in our sauioure Jesus Christe, it forceth not: so thou be confessed, it maketh no matter whether thou beleue in Christe or no. And yet without Christ are we all for euer remediles damned.

Why do ye, right honorable lordes, admit this blasphemous doctrine, of remission of synnes without faith in Christ. All that be truly sorry for their synnes, entendinge thorow Gods helpe, neuer to returne to the same, and put their trust and faith in Christes blood for the remissiō of their synnes, haue a generall pardō graūted vnto them by God hym selfe, by his promise, though they neuer come to priestes eare, which is a sure bull, not sealed with lead, but with the bloodshedinge of Jesus Christe. And therfore, if oure englisshe priestes wolde truly preach the law to the people openly, thē shuld they shewe the people their sinnes, accordinge to Gods commaundemēte, and geue them the generall plaister, that is, they must vtterly forsake their sinnes, and trust to Christes satisfaction made for the same. This maye they do without earisshe confession. And this is the only true waye to forgeue sinnes, and of it selfe sufficiente.

Awaye

Awaye therfore with this blasphemous eare confession, and compell youre priestes to preach the law and the gospel. And so maye, youre lordships, auoyde many euyls and moch wickednes that ensueth this whorish confession. Fol. 194

And, good my Lordes, beware of them that saye, I am Christe, that is, so anoynted of God with grace that euery man maye haue of me, the same benefite that they may haue of Christ. For they that come so in the name of Christe, sayenge. I am Christe, shal deceaue many sayeth Christe, who can not speake vntruly. Math. 24

Beware therfore, my lordes, of a nother of Antichristes false doctrines and practise. A nother false doctryne of Antichriste is that he hath inuented and erected the new sacrifice to be made in the ydolotrous Masse for ꝑ soules of the quycke and of the deed. By the which sacrifice they make marchaundise of mens soules for money. But for as moch as Christ hath offred hym self vpon the crosse to God his father, and become for vs a perfite, whole and sufficiente sacrifice for oure sinnes, ones for euer, wherwith he hath taken awaye oure sinnes. By what meanes can oure false sacrificers/with their false sacrifice made in their ydolotrose masse (neuer

A nother of Antichristes false doctrines. 2. Peir. 2.

He. 7, et. 9

commaunded of God to be made, for the synnes other of the quycke, or of the deed) take awaye oure sinnes. Cōsideringe that Paul sayeth: where is remission of sinnes
Hebr. 10 there neadeth no forther sacrifice to be made for sinnes, but Christe with his only one sacrifice made to God his father for vs hath taken awaye oure synnes, as all the holy scriptures beare manifeste witnesse. And in the articles of oure crede we confesse the same. Wherfore this sacrifice made in the ydolotrouse masse, is most wicked and sinfull, & can not by any meanes take awaye oure sinnes: but is one of Antichristes false craftes and subtile deuises therby to maynteyn his sluttish generation of infideles, to lyue ydly, proudly and lecherously. And by this their false sacrifice made in their ydolotrouse masse, they robbe Christ not only of his honour of oure redemption, and of the thankes dew for the same: But also they make many to haue a false confidence and trust, to haue their synnes to be taken awaye thorow their false sacrifice made in their masses. Wherin they be lamētably deceaued. And also they robbe vs of oure money, & be the selfe same robbers that Christe
Mat. 23. sayeth do deuoure widowes houses vn-
Marc. 12. der the coloure of longe prayers, and also

that

ẏ make marchādice of oure soules in co- Fol. 20.
uetousnes. These be ẏ same Antichri- 2. Pet. 2
stes, ẏ cōfesse not Christ to be comē in the
flesh, & denye ẏ Lorde that bought them. 1. Ioan. 4

The selfe same sacrificers, righte ho-
norable lordes, take vpon them to be me-
diatours and aduocates with God for *An other*
the people: not for loue, as one man is *of Anti-*
boūde to praie for an other. But these ho- *christes fal*
ly mediatours and aduocates will not *se doctri-*
praye but for money. That the comō pro- *nes.*
uerbe maye be verified in them. Where
is no pēny, ther is no Pater noster. Pray- *Prayer.*
er is of all thinges most spirituall. And
no man can praye truly, except God teach
hym, As it appeareth by the Apostles ẏ *Math. 6*
desired Christ to teach thē to praye. And
also, Paul sayeth: we can not praye as we *Rom. 8.*
oughte to praye. Therfore, if our clergies
sacrifices and prayers were spirituall,
as in dede they be but veraye liplaboure
and most deceatful bablinges, they shuld
committe Symonie, for takinge for a spi-
ritual office a tēporall rewarde. But mo-
neye & all other thinges be spiritual whē
they medle with them. They in them sel-
fes be so spiritual. But mediatours, & ad-
uocats, wil they be, although ẏ holy scrip
tures saye ẏ cōtrarie And ẏ Christ is our
only mediatour & aduocat as it appereth
Joan. 14. & 17. & 1. Tim. 2. and. 1. Jaan. 3

Yet will oure wicked prieſtes vſurpe vnto them the only office of Chriſte: to be mediatours and aduocates. And therby, ſaye that they be Chriſte. But beware of them, honorable lordes. For Chriſt biddeth you beware of them. For they ſhal deceaue many ſayeth Chriſte.

Beware therfore of a nother of Antichriſtes falſe doctrines. All chriſten men be bounden to beleue that oure ſauioure Chriſte in his naturall body is aſcended in to heauen, and ther ſitteth on the righte hande of God the father, accordinge as both Peter and Paul haue taughte vs. And accordinge to oure comē crede. But Antichriſte, and his adulterous generation of infideles haue taughte a nother doctrine ſayenge. Here is Chriſte and there is Chriſte. But none ſaye here is Chriſte and there is Chriſte but theſe Maſmongers, which ſaye that they (thorow their ſpeakinge of foure wordes, ſcz, this is my body) do make Chriſtes body of bred, ther to be really and bodely preſente vpon euery altare, in one inſtāte, that thei might offer him once againe for a ſacrifice, made for money but not for ſinne. This doctrine is to be moch ſuſpected to be a falſe doctrine, becauſe that Chriſt commaundeth you not to beleue them, that ſo teach

1. Petr. 3.
Coloſſ. 3.

or

or saye. And Peter sayeth that he is in hea uen, and that the heauens shall there reteyne hym, vntill all thinges be fulfilled. &c. Fol. 21. Act. 3.

Consideringe that he in his bodely presence is in heauen, and his bodie is lyke to oure bodies in al naturall thinges, except onlye sinne. And oure bodies can not be in diuerse places at one tyme therfore nor Christes body cā be in diuers places at one tyme. Wherfore, good my lordes, be not any more ignoraunte who be false deceauers, wicked prophetes, and lienge masters the natural broode of Antichriste The same secte sayeth, that Christ is in secret places, which be all they that saye, Christes natural body is in euery pyxe, hāginge ouer euery altare, beware of them. For Christe sayeth that by these wordes they shall deceaue many, Which doctrines our Englisth priestes dayly do preach. *Christes body is in secrete places, that is in euery pixt.*

Now I will reherse a nother of his false and wicked doctrines, inuented only therby to maynteyne a nomber of ydle harlottes, and to lead innumerable soules thorow a false fayeth and vayne trust, into hell. This is his doctrine of purgatorie the pyke purse of all Christendome. And although the holy gooste sayeth, that by mercy and fayth synnes be purged: Yet *Yet a false doctrine.*

Yet hath this Antichrist fonde out a pri-
Purgatorye. son, which he calleth Purgatorie, therin
to punysh soules, vntill other he, or some
of his marke must make a sacrifice for his
soule in his ydolotrous masse. But it
were no good policie to trust to moch to
their sacrifice because ther is no menti-
on therof made in any place of the holy
scripture. Nor yet is it wisdome to trust
moch to their prayers, because the pro-
phete sayth, that the prayer of the wicked
Psa. 108. is not wel hearde of God, but rather to
synne. Wherfore it is beste for a christen
man to trust vnto Gods mercy, and not
to popish sacrifices nor prayers, which be
nother mercy nor faith. And we be sure
that nother the mercy of God nor faith
in Christe, be in the Popes hādes to dis-
tribute where it pleaseth him. Wherfore
he can not purge soules, neither of their
sinnes nor of the peynes dew for ẏ same,
by Gods iudgemente. It belongeth only
Psal. 48. to God to purge soules frō their sinnes.
As the prophete sayeth. No mā can dely-
ner his brother, nor make agreamente for
him to God, for it costeth more to redeme
their soules, so ẏ ye must let ẏ alone for
Ioan. 3. euer. Christe sayeth, he ẏ beleueth, hath
Ioan. 1. now eternal lyfe, & is ẏ sonne of God, co-
Ro. 8. heire wͭ Christe, to whome God hath
pro-

mised remission of synnes frely for Christes sake. Therfore ꝑ Pope shall do him to moch wronge, to ponish him for his sinnes, to whō God hath forgeuē thē. And if he were a true vicar to God & Christe, he wold not so cruelly ponish his masters childern nor louinge seruantes. Fol. 22.

But ꝑ we maye not trust vnto this popish purgatory, wherof ther is no mention made in the scriptures. Let vs resorte vnto ꝑ holy scriptures wherin we may haue a sure hope of a true purgation of oure sinnes. S. Joā sayeth. If we walke in ꝑ lighte euē as he is in ꝑ light, thē haue we felowship w̄ him: And the blood of Jesu Christe his sonne clenseth vs frō al sinne. Here maye all Christē mē haue sure cōfidēce, ꝑ if they walke in ꝑ lighte of Gods worde, ꝑ thē Christes blood purgeth thē frō al their sinnes. But many persons (ꝑ more it is to be lamented) so walck in the darkenesse of sinne, & trust to haue helpe thorow sacrifices made, & masses, ꝑ they can neuer come to Purgatory, but go assuredly to hel, wher no purgatiō of sinne can be: because Christes sentēce & iudgement is geuē, ꝑ he ꝑ beleueth not, is alrede cōdēned. And ꝑ holy scriptures saye: where ꝑ tree falleth there he shal lye, whether it be at East, west, North, or South. 1. Ioh. 1. Eccle. 11.

Be

Be not therfore deceaued, honorable lordes, nor trust to this false doctrine of purgatorie, that sinnes shuld be purged with fyre. A Christen man wold not put fyre in the stede of Christes blood, where with oure sinnes be purged only, As
Hebr. 1. Paul sayeth, Christe is the brightnes of the glorie of his father, and veray ymage of his substaunce, bearinge vp all thinges, with the worde of his power, that hath in his awne person purged oure sinnes. Excepte, therfore, oure holy father will proue himselfe to be the natural sonne of God, euen Christe hymselfe, he pur
Apo. 1. geth not oure sinnes. It is Christe that so loued vs, ẏ he washed vs in his hearte blood sayeth Sainte John.

Considering, right honorable lordes, that I haue called to youre memories certen of Antichristes false doctrines, which I of myne awne heed do not name to be doctrines of deuels, doctrines of lyenge masters, and of subtile deceauers, and of them that departe from the faith, but our master Christ and his Apostles (to whom all christen men ou[illegible]ogeue credit) calleth them so, & the preachers of the same false Apostles, and soch as with their false doctrines shall deceaue many. Of whō
Mat. 24. Christe admonisheth you to beware, and

and the Apostle desireth you to marke & well to take hede of them and to decline or departe from them. For they serue not Christ the Lorde, but their belly. And yet (notwithstandinge these louinge admonitions and warninges geuen vnto you (not by lighte preachers) but by Christe hymselfe, and by his Apostles) thesame doctrines be dayly taughte, preached, allowed, and maliciouslye defended with you. fol. 23. Ro. 16.

Therfore haue I accordinge to my bounde dutie, set the forth, that you might beware of them, and of the preachers of them. So that ye maye auoyde the plage of God that hangeth ouer vs, for oure departinge from Christe, and from his true doctrines vnto the seruice and obedience of Antichriste and of his false doctrines, which be mere and plaine contrary to Christe and his doctrines. By the which condition and sure marke, youre lordships maye well knowe them euer.

And bycause I haue rehersed so many of Antichristes false doctrines, that al men maye wel discerne and iudge the residue of his false doctrines by them that I haue here written. I will now directe my penne to expresse and declare, a certen assured signe and token geuen by Daniel

and

and also by Christe, of the tyme wherin Antichrist shuld come and rage againste Christe. Christe warneth vs to loke for him when we shall se abhomination of desolation stande in the holy place. For the true declaration of the which texte, it is to be noted, honorable lordes, that the Apostle

Mat. 24.

1. Cor. 3.

calleth vs the temple of God sayenge: The temple of God is holy, which be ye. Considerynge that we be the temple of God, and the holy place. What more abhomination of desolation can ther be in the holy place, then to exile God out of his temple and holy place, not only by p worke of manifolde sinnes, fylthynes, and detestable wickednes, wherof was neuer moare plentie vsed: but also in the stede of God to receaue Antichriste the man of synne, and childe of perdition, as Paul nameth hym? Is not this to put man in Gods stede, whē we trust to receaue remission of sinnes and eternall lyfe of the Romish Antichriste, and that in perchmeyne sinnes, cōsideringe that we heare not him preach any gospell to vs, wherby oure sinnes shuld be forgeuen vs, nor yet knoweth he any of our sinnes? If he can forgeue vs oure sinnes, without hearinge oure sinnes nombred vnto him, and without

speaking

speakinge with vs, wherfore wyl not our
prieſtes forgeue vs oure ſinnes excepte
they muſt heare them tolde in to their ea-
res? Is not this abomination of deſola-
tion ſtandinge in the holy place? To geue
ouer oure truſt and confidence that we
oughe to haue of remiſſiō of oure ſinnes,
at Gods handes for Chriſtes ſake only,
and now to haue confidence to haue it at
Antichriſtes handes (for a litle money)
that is moſt contrary to God & to Chriſte
in all thinges? Oh moſt abomination
of deſolation, ſtādinge in mans cōſcience,
that ſhulde be the tēple of God, and the
dwellinge place of the holy gooſt. Is it
not a foule abomination of deſolation ſtā
dinge in the holy place? In the ſtede
of Chriſtes only one ſacrifice which he
made of himſelfe to God his father
for vs vpon the croſſe, now to ſet vp a new
ſacrifice to be made to God for vs of a pe-
ce of bread and a cuppe of wyne, and to
lyfte vp them to be ſhewed to the people,
to be gaſed vpon and to be worſhipped,
and not to be receaued, and to be eaten
& dröken, accordinge to Chriſtes inſtituti-
on and commaundemente? Is it not ab-
homination of deſolation ſtādinge in the
holy church of God in the ſtede of
the goſpell to be preached and declared

vnto the people in soch maner that they
myghte receaue comforte and hope ther-
by, to haue the gospell and other partes
of the holy scriptures/to be read & songe
in a speache neither vnderstanded nor
knowen of the hearers of them?

Rom. 15. Sainte Paul sayeth / what so euer
was written, was written for our doctri-
ne and learninge, that thorow patience
and consolatiō of the holy scriptures we
might receaue hope. But Antichrist hath
ordeyned a vayne sownde, to occupie the
eares of the people, callinge it ỹ gospell,
although therbe no interpretation or de-
Ephe. 5. claration therof made to the people. For
he & his filthie secte well knowe that the
Apostle sayeth, that all thinges that be
declared & opened bringe lighte. Which
Antichriste & his filthy generation maye
Ioan. 3. not suffer nor abyde: because their wor-
kes, which be al wycked/and done in dar-
kenes shuld by the lighte be made mani-
fest and openly knowē to the world. For
euen as Christ came in to the world to
geue light to the world: Euen so is An-
tichriste come in to the world, to take a-
waye from the people ỹ lighte that Christ
broughte in to the world.

1. Cor. 14. The Apostle commaundeth that what
so euer be done in the church, that it shuld

be

be done to the instruction and edificatiō of the congregation. For sayeth he, yf any man speake with tonges, let it be by two or three at the moste, and that by order, & let one enterpretate or declare. And yf ther be no man there to interprete his speche and tonge, then let him kepe silēce and speake not to the congregacion. Do not your lordships perceaue plainly how Antichriste & his filthy generation study and laboure with policy to subuerte all godly and profitable ordinaunces made by Christ and by his Apostles? Wherfore cōtrary to Paules doctrine and the godly ordinaunces receaued, do ye suffer our prieſtes to reade & synge the holy scriptures dayly in the churches to ỹ people, in a tonge that they vnderstande not, nor perceaue that is spoken calling it Gods seruice, & cōpelling the people to come to heare it? Who vnderstādeth or is taught any thinge therby? They mocke the people with a vayne sounde, wherby they haue no lust, nor commoditie, nor profite. Fol. 25

Is not this Antichristes ordinaunce of the holy scriptures to be reade in a tonge or speche not vnderstande nor perceaued of the people, cōtrary to the scripture that commaundeth that the worde of God shuld dwel in vs abundauntly, that Colos. 3.

we mighte teach the one the other: A wõderfull crafty abomination of desolation standing in the holy place, depriuinge the people of the vnderstãdinge of holy scriptures: And where Christe hath ordened certen Apostles, certen prophetes, some Euangelistes and doctours to fynish a nomber of the electe, and to buylde the mistricall body of Christe. In the stede of which ministers of Christe by Antichriste are entred in theues that receaue and take greate reuenuwes and profites of the benefices: but they do no thinge the office that Christe appointed and assigned vnto the office to be done. Euen rauenynge wolfes that neither spare nor fauoure the flocke of Christe. And no mervayl it is, for in that they take the profites of their benefices, and do not the office ther vnto belonginge, by Christes sentẽce they be theues by daye and by nighte. Ioan. 10. Whose office and cominge, is not to feede and to fauoure the flocke (sayeth Christ) but to steale, to kyll, and destroye, as your lordshipps haue therof to moch experience, and most certen proke.

Is it not therfore abomination of desolation standinge in the holy place, to see a thefe and a murtherer stande in the church of God in the steade of a true and

diligente paſtoure and godly feader or biſſhop? Is it not abomination of deſolation ſtandinge in the chief cytie of Englande, to ſe a franked fat Boore ſittinge at euery ſermō preached at Pauls croſſe, and theſame not be founde ones in the yere in the ſame pulpet, feadinge the flocke committed to his ſpirituall charge? Is it not abominatiō of deſolation ſtādinge in the holy place, to ſe the holy ſcriptures in oure native Engliſh tonge writtē vpon euery wall in the churches, now to be by commaundemente blotted out and in the ſtede therof erected kerued ymages of wood and of ſtone, by Gods owne ſentence accurſed, and all they that make the ſame? And how they that cauſe thē to be ſet vp ſhall eſcape the ſame curſe, I know not. They alſo vpon palmes ſondaye liſte vp a cloth and ſaye, hayle oure kynge, to a Roode made of a wooden blocke. Doutles, a worthy kinge for ſoch a people.

Now (right honorable Lordes) I truſt ye be not ignorante of the ryme wherin Antichriſte ſhall come, regne and rage againſte God and Chriſte. Euen verely now, when there was neuer moare abomination of deſolation ſtanding in mās conſcience, and erected and ſet vp in the

temple and church of God. Where as, in the stede of a constante sayth in Christ, is planted a most wicked saith & trust in the man of sinne. And in ỹ place of Christes only one sacrifice made ones for vs for euer sufficiently, is erected and set vp a sacrifice made of bread and wyne, dayly to be made a sacrifice for vs. And in the stede of the holy scriptures to be declared, that the people might vnderstãde the sence and meaninge therof, is erected and ordeyned the gospels and holy scriptures to be read and spoken in a tonge and speache that the people which heare the voyce take no profite or comforte therby. By this pointe of abhomination of Desolation, all the clergie set forth them selfes that they abhorre no thinge moare then the lighte of Gods worde. Which no man doeth, but he that doeth euill, sayeth Christe that lyeth not. Ioan. 3.

In the stede of pastours and spiritual teachers, be entred in theues and most cruel murtherers. And in the stede of the holy scriptures written vpon the church walles in a speach that the people do vnderstande and perceaue, be erected and set vp kerued ymages, accursed of God with the makers of them. So that in the

stede of lighte and knowlege, is brought in and traded darknes and ignorancie which be the greatest policies and subtile crafres practised by Antichrisle and by all his filthy secte, wherby, he and they maye bringe soules to hell.

Now it resteth to be noted (right honorable lordes) wherfore ꝑ Apostle nameth Antichrist the man of sinne, rather then a sinner, as al men be conceiued, and borne in sinne. Paul nameth him the man of sinne, because from him, as from a fountayne and heed well springe, floweth and springeth all notable and greate sinnes and wickednes: as false doctrines, wicked lawes and decrees, dispēsations for buggery, fornication, and all kinde of lust and lechery, for Symony and vsury. Wherby all men be drawen and leade from their faith in God and in Christe, in to a false faith and trust in most vayne tryfles and vanities, wherby he practiseth to bringe innumerable soules to hell.

Also, right honorable lordes, where as God hath commaunded all men to be obediente to the higher powers, as to kinges most excellente, or to soch as be set in authoritie. Not withstanding soch cōmaundement geuen from God, yet Anti-

Rom. 12. 1. Peter. 2

christe myndinge to declare himselfe and his secte to be aduersaries to God and Christe, hath resisted and circumuented many Emperours & also kinges, whome thorow most detestable treason, sedition and intestine warre in their Empires, Realmes and dominions, he hath deposed and depriued of their Empires and kingedomes, to the great dishonour and disobedience of God, & to ꝑ effusiō of moch christen blood, & the lamētable desolation of many wydowes, and miserable orbaninge of many Orphanes and fatherles childerne. As the deposition of Chelpericus beinge French kynge from his kingdome, who was naturally borne, and descended from the noble lynage and house of the kinges of Fraunce, and in his stede the erectinge and makinge kinge Pipinus, which was not borne of any noble howse, nor of the lynage of kinges of Fraunce. The deposition and putting downe the Emperour Frederike from his Empire. The deposition also of Otho kinge of the Longebardes, and of many other do manifestly beare wytnes

Amongest the which, I will cōmēde vnto your lordships memories, one lamētable historie that is this. When Henrich the fourth Emperour of that name,

attemp-

attempted to haue the electiō of the Ro-
mish bishop, as his noble p:ogenitours
before him had. One Hyldibrāde a mōke
beinge then the Romish bishop, and na-
med him selfe Gregory the seuenth bis-
shop ther of that name, did fearsly with
stande the said Henrich & stered vp soch
intestine sedition and warres in his do-
minion, that his people did seke mea-
nes to chose a new Emperoure, which
treasō, beinge forsene of the said Empe-
roure and of his counsaill, his enimies
could not bring their wicked enterp:ise
and purpose to effecte. Then the said
Mōkish pope Gregorie (whose couetou-
snes, ambition, and pride, all the Italian
writers can worthelie testifie, Amongest
whom Beno the cardinal, most earnest-
lie & plainly paynteth and setteth forth
the same) excomunicated the said Hen-
rich and as many as did either ayde him
with power riches or vitailes, And did
forther absolue and discharge al the sub-
iectes of the said Henrich of their obe-
dience towardes him, which they by
Gods lawes did owe vnto the said Em-
peroure. And then, in open p:oclamati-
ons made in all the dominions of the
said Henrich, he burdened and sclaūde-
red the said Henrich with ꝑ most odious

and greuous title and name, Heretike, and schismatike, enemie to God and to all holy church, wherby many of his frendes and subiectes (euen al they in whose consciences did sitte Antichriste, occupienge Gods holy place) did flie and departe from the said Emperoure. Wherby the power of the said Emperoure was greatlye decayed and minished. And the Hildibrande the monkish Pope bestered him busylie, and caused one Rodulph duke of Sweuelande to be elected Emperoure: Who after great bloodshedinge lost his lyfe and Empire. After him, by Gregories commaundemente one Herman Earle of Lucenburge was chosen Emperour, who after great māslaghter was sleyne in the warres and lost his life and Empire. And thridly thorow treason wrought by Gregorie, was one Marchio Ecberte chosen to be Emperour, who after greate slaghter of christen mē lost not only his Empire but also his lyfe, which cruell warres finished, with no litle bloodsheding gaue occasion to other princes, to feare to fyght againste the said Henrich, because of the great murther and deeth of these thre noble princes. But yet the malice and cruell ambition of the hearte of that monkish pope

Grego-

Gregory, coulde not be pacified, but that for his priuate lucre & honour he wolde maynteyne so blody warres, neuer beinge moued to mercye nor pitie with the destruction of so many cities and townes set a fyre and myserably wasted, nor with the destruction, treadinge downe and vtter waste made of so many feldes of corne and grasse, nor yet with the sheddinge of so moch christen blood, nor w the lamentacion and mourninge of so many widowes for their husbandes sleyne, nor with the greuous outcrye of Orphanes that dyed for lacke of bodylye foode, nor for any euill that ensueth the furious warres, wold this holy father leaue of his workinge of sedition and treason. Fol. 29

Oh horrible monster? Againste nature he stered vp Henrich the only sonne of Henrich the fourth to gather a great army against his owne naturall father, who nether for publike nor priuate wrōge done by his father to him, nor any other euil was prouoked therto. Neuertheles he did not only vnnaturally forsake his father, & wdraw his ayde frō his father in ỹ time of neade, but thorowe ỹ treason wroughte by Gregorie & by his helpe he circūuented his father and oppressed him

with power, did take him prisoner in the warres, and leed him captiue to prison, where he put his awne father myserably to death.

Behold, right honorable Lordes, a tragedie moare then cruell and bloody. Behold the charitie of oure holy fathers of Rome: By this facte they haue setforth soch exemple of wickednes, as neuer was before seene or hearde of. If their sedition, treason, oppression, crafties and subtelties be well wayed and pondered of all wicked men they maye most iustlie be called, not only a wicked synner, but also the man of sinne. From whome all the detestable and great sinnes of the world procede although there shuld not be had in remembrance all their dispensations for the stewes of whorish womē and of fylthy and abhominable Sodomitical lustes, for Symonye, vsurye, and all other vices to regne in the worlde.

Now, righte honorable lordes, I truste ꝑ I haue sufficiētly set forth this monstrus & furious beast Antichrist, as well by his false doctrines, ꝑ I haue not fayned to be false of myne owne brayne and phantesye: but of the manifest sayēge of Christe & his Apostles, so plainly spoke ꝑ they be neither obscure, darke, nor hard to

be

be vnderstãde. Who also haue cõmaunded all mẽ to beware of them, & of ẏ teachers of thẽ, & so to departe & decline frõ them. I haue also set forth his tyrãny, his sedition, his treason, his crafty and false deceates, wherwith he hath circumuented, oppressed and deceaued, many Emperours, kinges and other noble rulers to whome Christ commaunded hym to obeye, and gaue him also a manifeste and playne example when he payed tribute for him selfe and Peter. And by his awne obedience vsed and practised vnto the higher powers & vnto their lawes. He neuer gaue him exẽple, authoritie or power to depose other Emperoure, kinge or any other cyuil ruler. And therfore for this his disobedience towardes God, and for all his other iniquities, he is iustly called the man of sinne, & child of eternal perditiõ. So that he is worse thẽ a beast, or ẏ most frãtike madde man ẏ euer was madde, ẏ ether wil saye or thinke, ẏ he is other Christes vicare, or successoure to the Apostles. But rather the deuels vicar and successoure, or els the deuel himselfe. For as by the frute the tree is most certenly knowen, euen so maye, your lordships, by these his false doctrines & al other his wickednes,

Rom. 16.

Mat. 17.

assu-

assuredly knowe him to be ẏ man of synne veraye Antichriste himselfe: And all his wicked generation to be the sectes of perdition, the wicked brood of Antichriste, most contrary to God and Christe.

Wherfore he most falsly vsurpeth to him the title and name of holy father, or of Christes vicar in earth, or successoure of the Apostles. But moch more worthely and truly is called Antichrist the most malitious enemie and hatefull aduersarie of Christ, as both his doctrines, his decrees & wicked lawes, his pride exaltinge him selfe aboue al Emperours & kinges, his dispensations for sinne to be vsed in the church of God, his vanities where with he deludeth and bewytcheth the people. All his forged and feyned holynes, his hypocrisie, dissimulation, sedition, treason, most seuere crueltie, and all other his wickednes and most detestable lyfe of both hym and all his sluttish generation of serpentes, and filthy secte of infideles do manifestly proue and testifie before all men. So that doubtles, ther can not be any thinge more contrary to God and Christe, then he himself and his wicked broede be in all thinges.

Consideringe that youre lordships be not now ignoraunte (as my trust is) what

thinge

thinge Antichriſt is, but that you wel vnderſtande and knowe that all they that be come in to the chirtch to occupie any miſterie, office or vocation contrary to Gods worde and Chriſtes ordinaunce and appointementes, or abuſe his ſacramentes contrary to his ordinaunces, or that teach any falſe doctrine, or that take vpon them any of Chriſtes honoure or power, be veraye Antichriſtes, which is as moch to ſaye as againſte Chriſte.

Wherfore, right honorable lordes, I hope that God will open the eyes of your heartes that you maye nowe at the laſt ſee and well perceaue, by what craſte, falſheed and ſubtile deuyſes, you haue ben deceaued, & entiſed to ſerue Antichriſt in the ſtede of Chriſte: the deuel in the ſtede of God: to folowe falſe ſuperſtition, in the ſtede of Chriſtes true religion: hypocriſie and vanitie, in the ſtede of the chriſten veritie. And in concluſion, that you maye well vnderſtande, that you of al mē, haue ben moſt blinded in your iudgemētes, moſt fylthilie corrupted, and your vnderſtandinge and ſenſes moſt ſhamfully delnded, begyled and bewitched.

Therfore, my good Lordes, nowe renewe youre wits and vnderſtandinges. And knowe you certenly that all your lord-

lordly lorde bisshops be of the naturall broede of Antichriste. Who with all subtiltie policie and falsheed studie and labour to obscure the light of Gods worde, and to subuerte the ordenaunces of Christ and of his Apostles and obstinately defede their errours and euill doinges and make you their ministers to murther your brethern for their faith, against your consciences to wrappe you and youre posteritie in Gods displeasure with them.

why they make the nobles par takers.

And because your lordships shall not be deceaued in them. I haue geuen you the comen token signe and marke, wherby you & al men can not but know them to be against Christ and his worde. Where Christe sayde to Peter, feede, feede, feede, Which is to saye: teach, teach, teach. They take teachinge for no parte of their office, but only to multiplie a sorte of blinde ceremonies, to bringe the people from knowleage of Christe, and to kepe them vnder in ignorance with crueltie, And that they maye bringe that to passe, they labour to be lordes and to haue temporall offices contrary to Gods worde sayenge. The

Luc, 22

kinges of the nations reigne ouer them, and they that beare rule ouer them be called gratious lordes. But you shall not be so. That is you shall not take vpon

you

you to haue ciuill gouernaunce and rule ouer the people, ne yet to be called gratious lordes. S. Peter commaundeth all bishops and soch as haue spirituall charge of soules committed to them, to feede the flocke of Christe willingly (as Christe commaunded him) and not to be lordes ouer the parishes, but euen as they were one of the flocke.

Yet your lordships well perceaue that oure bishops, not only take to them selfes the name of lorde and gratious lorde: but also procure to haue both cyuell gouernaunce and rule ouer the people, as to be Lorde chaunceloure, Lorde presidente, and to haue ꝑ hearinge of testamentary causes, of whoredõe, of dyuorses, of slaũders, which be no spirituall matters Except a man will so call them, bycause that they that boast to be spirituall only, do most vse them. And as for preachinge (where with Christe chiefly chargeth his ministers) is the least poynte of their charge. But they must attẽde vpõ bryshoppinge of childern, christeninge of belles, of churches & churchyardes, altares, and soch other baggage and abominations as were neuer commaunded of Christe, nor yet practised nor knowen of his Apostles. Wherby they maye easlye be knowen not to be of Christ

but

but against Christ and very Antichristes.

In like maner the persones, vicars, and curates, that are admitted by them to haue, enioye and occupie, the commodities and profite of any spiritual benefice wherunto perteyneth cure and charge of soules, do not diligently reache the Lawe & the Gospell, but nosell the people with longe Matenses, Masses and Euensonges in a straūge tonge. And where ryche parishes be they rocke them with mirrye singinge and pipinge with soch guegawes to please them withall, cleane contrarie to Gods worde and Christes commaundement, which sayeth. As my father sent me, euen so do I sende you. But his Father dyd sende him to preache as it is playne Esaye. 61. Mark. 1. Luke. 4. with the whiche cōmaūdemēt of Christ, nother Emperoure, Kinge, nor Queue maye lawfully dispence, or discharge. Ioan. 20.

Wherfore as they be ministers contrary and not according to Christes commaūdement. Euen so be they Antichristes, that be euer against Christ, in all his doctrine and forme of liuing. As Christ sayeth: he that is not wt me, is against me. And how many so euer be comē against me by theues by daye and nighte. And Matt. 12. Ioan. 10.

comē

consequently. Christ myndinge to shew vnto you, the cõdicions wherby ye maye euer know, who be spirituall theues sayeth: the these commeth not but to steale, to kill, and to destroye. Of their stealinges, youre Lordships be not ignoraũte. How many beneficed men be within this Realme as wel bishops, as deanes, Archdeacons, persons, uicars, and prebendaries which take the profites from their benefices / and do not feede their flock with the word of God: without the which the soules of the flocke cã not lyue. Wherfore they steale the profites that do not the office. Fol. 33. Mat. 4.

And of their cruell mortheringe (you haue to moch experience) ¶ that nother of these, mortherer, robber, or traytour: but of the best lerned mẽ of this realme or that euer were in this realme: Euen of soch as were hable to reproue and cõtrolle them in all thinges by Gods worde. Wherin they deceaue and mocke you, and all the people. And to proue thẽ veraye theues, And as, youre lordships haue to moch experience of their stealinge and of their mortheringe: Euen so shal your lordships not fayle to haue more certen and sure experience, that they shal be most miserable destroyers of this re-

alme of Englande, and that at soch tyme, when your lordships nor any of youre posteritie, shalbe hable to prouyde any helpe or remedie to redresse their destruction. For euen as Christes wordes be vnfaynedly true that ꝑ theefe cometh not for any purpose but to steale and to kyll, so must the residew of his wordes, euer be founde to be true, most certen and sure, that is, that he shall also destroye.

And although you now do not regard nor beleue Christes wordes to be true, yet, when you thinke least theron, your infidelitie shalbe requyred with the fealinge and peynful sufferinge the destruction of you, and of youre posterytie, and the most miserable chaunge and alteration of the state of this realme.

This miserable mischiefe ensueth and cometh of this misorder that the gouernaunce of this realme, by your lordships consentes, hath be committed and done agaynst God, in makinge a bishop (that by Gods worde and appointemẽte was assigned to feed the flocke committed to his spirituall charge) to leaue his office, committed to hym by God to be executed and done, to be a chauncelour

wher by he was so occupied and busied in the hearinge of the matters & affaires of this realme, that he could not attende his flocke to feade them accordinge to Christes commaundemente. Wherby he was put out of that order and rule that God had appointed to him. Beinge out of the which order & appointemente of God, he could never be cõmoditie or profite to this realme. For he was entred into ỹ office not by ỹ dore Christ, but ascended by a nother waye, & therfore was a thefe, frõ whõe no good counsaill or any other godlines can procede, no more then of thornes maye grapes be gadered. And ỹ his doinges will proue to well. For in that office he hath brought to passe by his counsaill and persuasion, and by your lordships sufferaũces, soch incurable euill, that all Englande shall lamente and bewayle the same. Not only in kyllinge the preachers and lerned mẽ of this realme, but also in the vtter destruction of this Realme, & the alteratiõ of the state and honour of the same.

And although God hath delyuered you of that spirituall thefe. Yet be your lordships and all the Realme burdened with a nother in the same office,

that shall do no lesse euil then the other hath done. Yf so moch euill maye be done. For as a ioynte ordeyned by God in the bodye, is appointed and set in a dew order to helpe the bodie, which ioynte beinge out of that order that God hath set it in, can not be any commoditie and helpe to the bodie, but great peyne and trouble to the bodye. Euen in lyke maner, if a bishop, that is appointed and ordeyned by God to teach his flocke, be taken from that office wher in God had assigned and ordered him: he can neuer be profitable but great hurte and peyne to the bodie. For I thinke that there is no man that hath any knowlege in the holy scriptures, or any good conscience towarde God, but he well knoweth that a bisshop that feedeth not his flocke is a thefe. Otherwise he beleueth not Christe to be true in his wordes, And if he be a thefe (as the trueth sayeth he is) then is his cominge for no nother purpose, then to steale, to kyll and to destroye. And who so euer doubteth ther of, doubteth whether Christe be true.

And I feare me þ because the gouernours haue not beleued Christe to be

true

true, that they shall proue it true by expe- Fol. 35.
rience, to their great peyne. Soch shalbe
the frutes of a bishop set in autoritie to
be a counselour for the temporall affai-
res of the Realme, that he is one of them
that is come to steale, to kill and to de-
stroye. Of whome God by his prophete
Esai, complayneth sayenge: Heare oh Esay. 1.
heauens, and herken oh earth, for the
Lorde speaketh. I haue noresshed and
brought vp childerne, and they are fallē
awaye from me. How happeneth it that
ỹ righteous citie which was ful of equi-
tie, is become vnfaithful as an whore?
Righteousnes dwelled in her, but now
mourderers. In tymes past, it was the
office of Nero and of other tyrantes to
tormentt men to death for their faith: but
now oure english bishops haue takē vpō
them to put the tyrātes out of that office.
For they them selfes condemne bothe
lerned and vnlerned for their faith, and
make you, right honorable lordes, to exe-
cute the office. That they might set forth
to all mē, that they be the veraye theues,
of whom Christ (that can not lie) spea-
keth. Whose cominge is for no nother
purpose then to steale, to kill, and to de-
stroye.

And yet to deceaue the people, they

he crepte in vnder the cloke of my lorde bisshop, a reuerende father. But to this my lorde bisshops and their accomplisshes saye: that they kil none for their fayth but for their heresie, which ought of all Christen men to be abhorred and auoyded, accordinge to the true sayēge of the Apostle, that commaundeth sayenge an heretike, after he is twise reproued auoyd him. But yet sayeth he not kil him, but auoyd him. As al ỹ fathers of ỹ primatiue church haue shewed manifest example in the exile of many that in veraye dede were heretikes approued by gods worde to be heretikes, and yet were not persecuted to deeth for their heresyes. Vntil Antichrist of Rome the heed of al heretikes by crafte, gyle and falsheed seduced and begyled the Emperours and kinges, and robbed them of their dominions and powers, wherby he hath exalted him selfe not only aboue them, but also aboue God.

2. Tit. 3.

And then became he a most cruell tyrant, and made lawes of death, for all soch as he and his fylthy secte did adiuge heretikes, Therby colourably to murther and destroye, all soch as did ones speake or preach against his vsurped power, or by any meanes reueyle his

inis

iniquitie for that calleth he and all his sil Fol. 36.
thye generation of infideles heresie.

Which exemple of makinge of lyke lawes oure english bishops did compasse and bringe to passe about the yere of oure Lorde 1420. then beinge a bishop Lorde Chauncelour and a nother lorde priuey Seale, wherby being in great authoritie & high estimation amongest the nobles and counselours thorow flattery circūuented the kinge, and his counsaill, and other of the nobles to make a law in Englande to suppresse heresie sprong vp in this realme. But what that heresie was that must only be adiudged, by the Antichristes lawes and by his sworen secte the generation of infideles, the enemyes of God & aduersaries of Christe. For as it is reported by cronicles, it was the reuelation of Antichristes iniquitie, that he calleth heresye.

Forther to colour their cruel tirānie, they sayed with their forfathers the Bishops, Priestes, Scribes, and Phariseys, and ȳ rest of the Jewish clergie: It is not lawfull to vs for to sley any man. And as for vs, ye may trust well inough, we be to holy to deceaue you. You maye frely wout scrupulositie of conscience, crucifie whome so euer we committe in to youre handes.

For if he be not an euill doer, we wil neuer deliuer him vnto you. Youre honours neade neuer to examine the cause, but boldly burne him. Oure soules for youres. His blood vpon oure heades. And by soch subtile meanes made all Kinges, and Officers of Englãde, that haue bin synce, their tourmentours, and hange mẽ. A goodly office that they haue sett all kinges and you, right honorable lordes, in. They haue made the kinge and you their hange men, & not a whit better. And yet for al their warrantyse & puttinge their soules for youres, & though ye wash neuer so cleane your hãdes wt Pylate. whẽ ye thus morther the innocentes for their faith in Jesu Christe, be assured þ Bods curse will not departe from you & youre howses excepce ye spedelye repente.

But how that law agreeth wt Gods worde it shal appere. Euen as God & the deuel, Christ, and Antichrist, light, and darkenes. First God by his Prophet Esai sayeth: they shal not hurte, nor shall they kil in all my holy hyll. By this holy hil, meanig this his church. Wherfore yf youre lordly Lorde bishops were true ministres in this church, they wold not morther any man for his faith / or for want of a good faith, which he can not haue of

Esai. 11.

his

his awne power and studie. The Pro- Fol. 37.
phet Hieremie sayeth also: Behold these Iere. 7.
men saye vnto me, where is the worde of the Lorde. Let it come. Where as I neuer the lesse leading the flocke in thy wayes, haue compelled no man by violence, for I neuer desired mans deeth. This knowest thou well. Here Hieremie sayeth þ he leadinge the flocke in þ Lordes wayes, compelled none by violence to walke therin. This doctrine and exemple geuen by Hieremie agreeth but sclenderlye w̄ Antichristes canons, decrees, & lawes, nor with þ law newly reuyued by your lordships consentes, and laste of all with youre bishops mortheringe and tormentinge of your lerned men.

Also when Christe going vnto Hierusalem, Ioan and James entered in to a citie of the Samaritanes to make prouision for Christe. But the citesins wold not receaue Christ. Wherfore Ioan and James retourned to Christ, and shewed to him the vnkindnes of the citesins sayeng vnto him: Master will thou that we commaunde fyre to come from heauen, and consume them? Iesus turned to thē/ and rebuked them sayenge: You know not of what spirit ye be. The sonne of man is not come to destroye mēs lyues,

but to saue them.

If your lordly lorde bisshops were Christes true seruātes, then wold they folow his doctrine and example. As Christ sayeth. He that serueth me, let him folow me. And he that foloweth me walketh not in darknes. But all men maye perceaue that this their mortherīge, is mere contrary to both Christes doctrine and example, and vtterly bewrayeth them to be the seruantes of Antichriste. As Paul sayeth: Good deades be manifeste, and they that be euyll can not be hid.

Ioh. 8.
Ioan. 12.
1. Tim. 5.

The parable of Christe of the tares sowed by the enemie vpon the good seed which the master wold not haue drawē vp vntill harueste (leste drawinge vp the tares, the good wheate shuld also haue ben drawen vp) declareth manifestlie, that Christe wold not any man of an euil faith, to be killed for his euill faith. For if Paul had byn tormented to deeth, for wāte of a good faith, whē he was a persequuter of Christes church. He thē had neuer bin the Apostle of the gentiles, ne yet the most laborious worke man that euer wrought in Christes vinyard. And if Sainte Augustine had foūde so cruell tyrātes to haue persequuted him to deeth before he was cōuerted by God at ẏ preachinge

Math. 3.

chinge of S. Ambrose: thē ẏ church had wā ed at this daye, as godly a doctor & wryter as euer wrote in Christes church sence the Apostles. Fol. 38.

But ouer & besides Christes doctrine and exemple, which be not any errours or vnperfite doctrines, the Apostles doctrine is: that the seruante of God shulde not stryue, but to be gētle to al men apte to teach, and one that can suffer, the euill with mekenes, and can enforme them that resiste the trueth. He sayeth not, can kill them that resiste the trueth, but can enforme them. For netther he nor any mā can know when it shall please God to open the eyes of his heart, and to geue vnto him a perfite faith, which now ys holdē captiue in vnbelefe, at the wil of the Lorde. This doctrine of ẏ Apostle, although you wil not geue credite therto, yet proueth it manifestly before all men that your lordly lorde bishops be not the seruauntes of God, that shuld suffer the euill accordinge to Christes doctrine and example. And also this doctrine of the Apostle proueth, that youre law reuyued, is against the doctrine of Christe and of his Apostle, And therfore is a wicked law inuented by Antichriste, and his filthy generatiō, 2. Tim. 2

and

and ſluttiſh ſecte of infideles, to ſubuert & extinguiſh al godly knowleage & faith.

Alſo the Apoſtle ſayeth: if ther be any that obeyeth not oure teachinges, ſende
2. Theſ. 3 vs worde of him by a letter and haue no company with him that he may be aſhamed. And counte him not as an enemie: but warne him as a brother. Perceaue ye not, honorable lordes, how contrary your biſhops be to Chriſte, and how contrarie they be to his doctrine, and to the doctrine of his Apoſtles, and alſo how wicked your law lately by your conſētes reuyued is, contrary to Gods worde?

But good my lordes, thinke not ꝑ you can gather grapes vpon thornes. This their mortheringe of their brethern for their faith, declareth vnto all men (whoſe vnderſtandinge is not takē awaye by God) that they be the theues of which
Ioh. 8. Chriſte ſpeaketh, of whome cā not come any good frute. For morther is a worke that proueth them to be the deuels ſeruātes, who was a mortherer from ꝑ beginninge, ſayeth Chriſt that lyeth not. But as Abraham had two childern, one
Gal. 4. borne after the fleſhe called Iſmael, and an other after the ſpirite called Iſaac. As then he that was borne carnally perſecuted him that was borne ſpiritually, euē

ſo

Did Christ, my good lordes, compel any mā to come to his religion, with imprisonemente, or with fyre? Did Christe kill the Jewes, scribes, & pharisees that hearinge his doctrine, and seinge also his wonderous miracles, not withstandinge both wold not beleue in him? ys not faith, honorable lordes, ꝑ only gifte of God, liberally geuen to whome it pleaseth him? Can any man by his awne industry, studie, and laboure obteyne faith? If you will suffer youre byteshepes so cruelly to morther men for wante of soch faith as it hath pleased them to deuyse, by lyke, equitie and Reason maye you suffer them to morther all them that haue not the lyberall gifte of God to make whole the sicke. And also with moare equitie you your selfes maye hange vp the bisshop of London and all youre other bisshops & preistes as theues and morderers, that take charge of soules & receaue the profites of their benefices, which haue not ꝑ gifte of God to preach the gospell to the flocke, accordinge to Christes commaundemente. And by no lesse equitie, all they must suffer deeth that haue not the gift of chastitie, although to deceaue the people, they saye,

they

they haue auowed it.

And although, your lordships, as ye thinke, do not any violence against soch as now suffer by force of that wicked law, that by youre consentes is reuiued, because your lordships haue referred al the determinatiō & iudgemēte of heresie vnto your byteshepes. Yet, be your lordships and all they that haue consented to the reuiuinge and makinge in force & strēgth of the sayd law, gyltie of the blood and deeth of all thē that haue suffered deeth, shall suffer or do suffer, by force & strēgth of the said law. For not only all they that committe & do euill be worthy deeth (sayeth Paul) but also all they that consente therto. Not only because the law by force wherof many suffer deeth was reuyued by your consētes. But also bycause ꝑ same law is manifest wicked & vnrighteous because it is contrary to the worde of God. Wherfore it cā not be but wicked. And therfore the same law wherby all they suffer vniustlie, and the blood of thē that suffer deeth, shalbe a witnes before God against you of their tormentes and deeth. And then good, my lordes, remember the sētence of God pronounced against al them that shede innocēte blood vnrighteously, not only that they be mor-

Rom. 1.

therers

therers, who shal neuer inheret þ kingdome of heauen. But also the holy goost sayeth: he that shedeth innocente blood of men, his blood shalbe shed againe by men. Fol. 40 1. Cor. 5. Gene. 9

If your lordships do not thinke God false in his promises, loke most certēly for your blood (if ye do not vnfaynedly & spedely repente) to be shed of men againe.

And although you wold, not belene the promises of God to be true. yet way you the late experience of that trueth verefied in the late dukes of Somerset and Northumberlande, whose doinges to al them that did know them, do manifestlie proone the sayed promises of God to be most certenly and truely verefied in them. As they can not be otherwise in all men.

And now, I trust your lordships do well vnderstande and perceaue, that this law by your consentes lately reuiued, & made a law in force and stength, is contrary both to the doctrine and example of Christe and of his Apostles and Propheres. Wherfore it can not be but a wicked law. Woo therfore be vnto you that make wicked lawes, sayeth God by his prophe Esaias, Esai. 10.

And if a nother magistrate shuld (by the

the prouision of God) be called to reigne ouer vs, who iudgeth the forme of religion last receaued of vs, to be contrary to Gods worde, and therfore to be worthely abolished, then maye he persecute all youre bishops and thē that now haue consented to morther christen men for their fayth, but not because he perceaueth that they haue no perfite faith, or els a wicked faith (for then should he commit lyke iniquitie) but because the worde of God sayeth: The same measure that you haue measured to other, the same shalbe measured to you againe. By this sentence, that is no wicked law, al youre morthering bishops maye iustly be handled as they haue handled them.

This law of late, by youre consentes, reuyued and made in force and strength as a perfite law, doeth not only reproue youre lordships of youre inconstauncie, who not longe tyme before vpon reasonable and godly causes, wel wayed, freely disputed and reasoned, did dy sanull, make frustrate & voyed the same as a wicked law: but also this youre sodeine reuiuinge of the same, declareth, that you care not what you do, be it neuer so wicked & contrary to God, so that you maye auoyde the displeasure of the magistrate and

supre-

supreme cyuill gouernour. Wherby it ap Fol. 41
pereth manifestlie that you regarde mo=
re the displeasure of man then the disple
asure of God. Doeth not your lordships
consider that God saith by the prophete: Psal. 5.
The lorde shall breake the bones of them
that do studie to please men?

Halas, right honorable lordes, who
hath so be witched you now, ẏ you so so= Gal. 3.
denly are fled from Gods trueth? (Your
awne cōsciēces so longe tyme) approuīg
ẏ same. Before whose eyes Jesus Christ
was so lyuely preached, and so faithfully
set forth. And neuertheles now, not only
his doctrine, and the true and profitable
vse of the sacramentes, be by your consē=
tes repelled for heresie, but also Christ
him self in his holy membres and misti=
call body most cruelly tormented and
slayn.

Halas that foreyne nations shal ob=
iecte this inconstantie to your disho=
nours: namely to be so in constante and
waueringe in the principall pointes con
cerninge a Christen mans religion and
faith, consideringe that by your owne
consentes the same religion now by you
repelled as heresye, was by your com=
maundemes set forth and commaunded
thorough all the Realme and domini=

ons of Englãde to be taught, and also to be receaued of the people.

To what trueth and to what religion maye the subiectes of this realme here after cleaue, & assuredly without waueringe folow, which do perceaue ỹ your lordships (contrary to youre owne commaundementes before made and directed to them) do flie and retiere from the doctrine and true vse of the Sacramẽtes that you in so litle tyme past did most worthely approue to be most Godly and necessarie to be taughte and folowed. God graunte that the comẽs of this Realme that now murmur and grudge at this inconstancie and other your euil doinges, do not hereafter burden you with the same. And especially ye for your flieng from the true religiõ, which you did before all men approue to be most godly. From the which ye be now fled to the great dishonoure of God. Wherfore God by his Prophete threatneth you to bring you to dishonoure sayenge. I will geue them honour that honoure me. And they that dishonoure me, them will I bringe to dishonoure. This promise will God kepe with you. God therfore graũt you grace truly to repente in season. Amen.

1. Reg. 2.

Die

Horrible and greuouse thinges be done in the lande. The preachers teache falsly, and ỳ priestes folow them, and my people haue pleasure therin. What will come therof at the last?

Hieremi.7.

From the least to the most, they hange all vpon couetousnes. And from the prophete vnto the priest they go all about w̄ falsheed and lye, and besydes that they heale the hurte of my people with swete wordes sayenge: peace, peace, when ther is no peace at al. Therfore they must be ashamed, for they haue committed abomination.

Hieremie.23.

Heare not the wordes of the prophetes that preache vnto you, and deceaue you. For they speake the meaninge of their awne heartes, and not out of the mouth of the Lorde.

Hieremie.23.

Yea the waye that men take is wicked and theyr gouernaunce is nothinge lyke the worde of the Lorde. For the preachers and the priestes them selfes are polluted ypocrytes, and their wickednesse haue I founde in my howse, sayeth the Lorde.

Hiere.51.

Babilō hath benin the Lordes hādes a golden cuppe that maketh all landes dronkē, of hyr wyne haue al people dronken, therfore are they out of their wittes.

Hier. 51.

Oh my people come out of Babilon, that euery man may saue his lyfe frō the fearful wrath of the Lorde

Esaias. ca. 10.

Woo be to Assur that is a staffe of my wrath, in whose hande is the rod of my punishmente, for I shal sēde him amōge these ypocrites, amōge the people that haue deserued my displeasure shall I sēde him, That he maye vtterly robbe them, spoyle them, and treade thē downe lyke the myre in the strete. How be it his prētece is not so, nother thinketh his hearte in this fashion. But he ymagineth only how to ouerthrow and to destroye moch people. For he sayth be not my princes all kinges.

1 Ther is no thinge moare perilous & hurte to a christen faith, then a corrupte iudgemente.
2 The multitude of people serue Antichriste not vnderstadinge nor knowinge him to be Antichriste.
3 Antichrist cometh in vnder the presence to condemne errours and heresye, wherof he & his sworen secte wilbe iudges, and therfore condemneth veritiein the stede of heresie.
4 A description of Christ and of his office.
5 The reuelation of Antichrist and of his condicion.
6 The vayne thinges that Antichrist hath ordened.
7 Antichriste erecteth a new religion wherin he breaketh Gods commaundement.
8 The world receaueth Antichrist rather then Christe, and what is the cause.
9 Christe and his Apostles call certen doctrines the doctrines of deuels.
10 Nether bishop nor priest hath any autoritie to forgyue synnes, but by preaching the gospell.

11. Auriculer confession is contrary to the doctrine of Esai.
12. The priestes absolution spoken in a spech not knowen of the confessed, cā not profite them.
13. Certen causes wherfore bisshops & priestes do mayntayne whorish confessiō
14. A token geuen by Christ of the tyme when Antichrist shal come.
15. Diuers abominations stande now in the temple of God, And what is the temple of God.
16. The causes wherfore Paul nameth Antichrist rather the man of sinne then a synner.
17. How the Quenes maiestie is circumuented to make a law to stablish the Popes vsurped power.
18. What bishops be theues, mortherers and destroyers.
19. No man shuld dye for his faith.
20. Who be gyltie of the deeth of all them that haue suffred deeth by the wicked lawe lately reuyued & made in force.